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BROTHERHOOD OF THE LUTHERAN CHURCH

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LUTHERAN MEN

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photograph shows
eas talking with a
neo at Carthage College

he

e-Deas

RIAN

UER

MOST OF us are familiar with the of the term "pre-theo" to desig- men at the college level of prep- ion for the ministry. From Car- e College comes now a new ase, tailor-made to fit young nen who are in the first years of educational program for deacon- s. These Carthage co-eds call nselves "pre-deas" — pre-deacon- s.

he present five-year plan for prep- ion of deaconesses calls for a to attend a college, usually one ur ULCA schools, for three years of general arts or sciences. This is the "pre-dea" stage. The fourth and fifth years are spent at one of the deaconess schools—in Philadelphia if the girl is preparing for service in the field of nursing, institutional work, or social work; in Baltimore if she plans to enter parish work, youth work, or Christian education.

At the end of the fifth year credits for the courses taken in the deaconess school are transferred to the college which confers the degree (A.B. or B.S.).

Within this framework, the life of a deaconess student covers four essential phases—study of theory, practi-

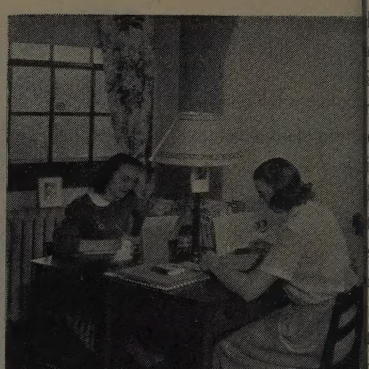
er Marian Mauer is an associate field ary for the Board of Deaconess Work.

cal experience, social activities, and worship.

One would naturally expect a student to spend some time with books. A certain amount of background is necessary to provide a foundation on which to build. The "pre-dea" puts in her share of time in this way, just as does the "pre-theo" man—hours in the classroom and library with texts and reference books, much burning of midnight oil while writing term papers or reviewing for tests. This process is common to each of the five years of preparation, whether its principal aim be the acquiring of basic arts or professional or religious training.

Commenting on the necessity for such training, Sister Doris Engel, a student deaconess, says, "A college liberal arts course is all a part of a church worker's training. A special part of this, however, comes from specific courses at a deaconess school set up to prepare women workers for the needs of our Lutheran Church. The school is definitely interested in the growth, both mentally and spiritually, of each student in relation to her future service. I feel more confident and better prepared to serve in the church with such an educational program behind me."

The deaconess schools are affiliated with the following colleges of the Lutheran Church which confer the A.B., B.S., or B.R.E. degree: Gettysburg, Carthage, Midland Roanoke, Susquehanna, Texas Lutheran, Thiel, Wagner, Waterloo, Wittenberg, Hartwick, Lenoir Rhyne, and Newberry. Many other colleges not affiliated acce transfers or credits toward a degre



Pre-deas studying

But it isn't enough for a deacone student to know what is in the book She must have an opportunity to s at first hand whether these fine soun ing theories will really stand up und trial.

For the deaconess student prepa ing for service in nursing, this mea actual practice in nursing arts in hospital, so that the techniques healing care become second natur Those who are planning to serve institutional workers receive practic experience in homes for children an for the aged. This field experience closely supervised, so that the stude can have the benefit of advice fro seasoned workers while she learns b doing.

While studying in the deacones school, students training for work i parishes receive practice throug

ning in a local weekday church ol and through community serv- n various local Lutheran parishes. ing the four summers of the edu- onal program, a variety of ex- ence is gained. One summer nt be spent in a settlement house; her in a rural parish, directing ral vacation Bible schools; a third mer may find her working in a parish, assisting the pastor with ation, teaching in the Sunday ol, directing the Bible school, or king with young people's groups; fourth summer may bring experi- in camp work, teaching Bible, re studies, or crafts. This clinical ning gives the student an oppor- y to try different types of work, hat she may find her niche, the in which she can serve most ef- vely.

ll work and no play isn't good Jack, and it is not good for any- else, either. So the deaconess ent arranges her time schedule hat there will be time for play, xation, and recreation. Perhaps means a game of shuffle-board, is, or badminton; it may be a k in the kitchen of Mergner Hall, residence of the Philadelphia stu- s; or a song fest in the living m of the Baltimore house.

uring the college years, "pre- s" enter into the social life of the ol which they attend, and sup- Alma Mater's teams with as much usiasm as the average "Jane ege." They serve on committees, n entertainments, participate in matics, ballet, and sports. Often

Field experience in a children's home

they make the editorial staff, the student cabinet, and the dean's list.

The fourth main aspect of student life relates to the development of the spiritual self. This is fundamental in the training of deaconesses, because a personal knowledge of Christ and His teachings is necessaary before one can be a true witness. Each day at the deaconess schools brings opportunity for spiritual growth through the classes themselves, daily group worship, and small intimate prayer groups, and private devotions.

One student expresses her estimate of the worth of her student life in these words: "After living and learning with others of one mind in this Christian fellowship at the deaconess school, one becomes conscious, in a deeper sense than ever before, of communion with God. This heightens one's joy, and develops one's sense of entire dependence on Him. So, these quiet times become steps in growing in Him to a more effective and consecrated living and leadership."

Evangelism — and Hymns

by CLIFTON M. WEIHE

IT HAS been pointed out that, of all the hymns of Christendom, we have only a fraction of one per cent in our hymnal. And the writer points out that, of the 500-plus hymns in the hymnal, only a fraction are sung by any one of most of our congregations.

Why is it that our traditional Lutheran parsimony flies out the window at this point? Why do our usually thrifty people buy more than they use? Most uneconomical, to say the least!

"Why pastor, we've never sung that hymn before!" "Why do you select hymns we never have learned?" It would be a sad commentary if our pastors felt their congregations were past the stage of learning!

Different people have different tastes. They also have varied nostalgias. "To each his own" in that regard. What Christian does not have some hymn (or hymns) that recall the love of God coming hard and fast in some past crisis-time? It may be "Sweet Hour of Prayer" or it may be "The Son of God Goes Forth to War."

But each hymn, regardless of its aesthetic appeal, has its own spiritual motivation and its own religious use. None is to be despised. Each is evidence of the work of God in the past, and each has a potential for preser and future.

Year-Around Evangelism
Summer

Religious census — screen community for locally unchurched adults and children
Cultivate prospects
Build workers' list for teachers, visitors
Plan the fall and winter program
Give the pastor a month's vacation
—he'll do a beter job all year
—and raise his salary so he can get away!

Lutherans are protected from a unbalanced diet in the scriptures b the weekly pericopes. But our con gregations suffer all too often fro near-starvation in the variety o hymns used. Perhaps only a total o 40 to 60 are sung by many congre gations in the course of a year. An that is perhaps being overgenerou for some!

Do we want to do something abou it? We surely can. Here are som approaches that have been used suc cessfully:

1. Use the church-school assembly hour to teach worship, including th hymns of the church. It is a fallac to teach children the swingy revival type ditties, and then expect them t know and sing good solid hymns i church worship.

2. Let the music committee, in con sultation with the pastor, confer wit the organist, to plan the use of new

(*continued on page* 31)

essage from Headquarters

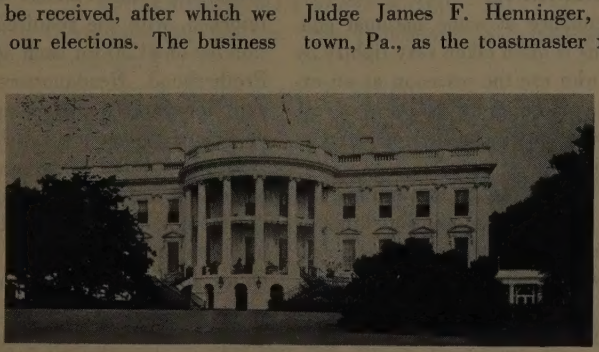
EARLE W. BADER

On to Washington, D. C.

ASHINGTON, D. C., is always in spotlight of our national affairs. s fall when our political parties winding up their presidential cam- gns, our national Capitol will be hing with political activity such ve have never witnessed before. eptember 20-21 will be red-letter s in Washington, D. C., when the sidential election will be tempo- ly forgotten. These are the dates n the 18th biennial convention of ULCA Brotherhood will be held he Luther Place Memorial Church. his will be a streamlined conven- n in order to save time and expense our delegates and visitors who l attend the ULCA convention on west coast several weeks later. Brotherhood convention will open h a business session on Saturday rning, September 20. The reports the national officers and commit- s will be received, after which we l hold our elections. The business sessions will be resumed after a noon-day luncheon recess and then our plans for the forthcoming biennium will be thoroughly discussed.

The fellowship banquet on Saturday evening will undoubtedly be a highlight of the meeting. The great ballroom of the Mayflower Hotel will provide the setting for this gala event when our delegates, visitors and lady guests will be honored by the presence of our beloved United Lutheran Church leader, the Rev. Franklin Clark Fry, D.D., who will deliver the principal address. Dr. Fry needs no introduction to any of us. His first-hand knowledge of world affairs coupled with his unselfish devotion to Protestant Christianity as a whole, has earned him a place in history as one of the great Lutheran leaders of our day.

We will also be fortunate in having Judge James F. Henninger, Allentown, Pa., as the toastmaster for our



banquet. Judge Henninger presided at one of the previous convention banquets and his inimitable wit and humor contributed much to the success of that occasion.

Our executive committee has requested the executive board of the ULCA to give its permission to hold a Brotherhood communion service in the Luther Place Memorial Lutheran Church on Sunday morning. If this request is granted, a communion breakfast will be served by the ladies of the host church. The convention will be climaxed with a great Lutheran rally to which the public will be invited on Sunday afternoon in the Luther Place Memorial Lutheran Church. Here again we will be highly honored in having the Rev. Paul C. Empie, D.D., director of the National Lutheran Council as the speaker. Dr. Empie is another member of the United Lutheran Church who has brought much renown to our church through his inspired leadership in inter-Lutheran relationships here at home, and perhaps more especially through his administration of Lutheran World Action.

Attendance at some national conventions is often taken very lightly by those who use the occasion as an excuse to indulge in excesses of all sorts which they consider essential to "having a good time."

Our Brotherhood conventions are noted for just the opposite kind of motivation. The Washington convention will bring together our consecrated lay leaders from all sections of the United States and Canada. These men, including many pastors, will eager to learn new techniques, a exchange ideas which will help th to become more profitable stewa of their Christian vocation.

Christian fellowship and wholeso entertainment are an important p of our biennial meetings. The renev of old acquaintances and the weldi of new friendships are unforgetta experiences that remain as bless memories throughout the years.

We are including in these page package-reservation blank for de gates only. This reservation inclu the convention luncheon, fellowsh banquet, communion breakfast, a registration fee.

The July issue of *Lutheran M* will bring you a hotel and room res vation blank as well as a registrati form for visitors to the Washingt convention.

Delegates — Register Now!

Each congregational and synodic Brotherhood is urged to elect and se its full quota of delegates. A qua tity of official registration blanks w mailed to each synodical Brotherho president. These blanks should returned, with the required regist tion fee of $1.50 for each delegate, Brotherhood Headquarters, Mark and New Streets, Bethlehem, Pa., or before *September* 1, 1952, whi is the closing date for accrediting d egates. In order to avoid any misu derstanding and possible disappoi ment we are repeating the followi notice for your information:

Official Notice

The eighteenth biennial conventi

e Brotherhood of the United Lu-
n Church in America will be
at Washington, D. C. The dates
he meeting are September 20-21,
.

is will be a delegated convention
ccordance with the constitution
by-laws. The following regula-
will govern the election of offi-
synodical and congregational del-
s:

Only those congregational
erhoods which have paid their
or 1952 ULCA membership dues
ater than thirty (30) days prior
e opening of the 1952 ULCA
erhood convention shall be en-
l to send delegates.

A registration fee of $1.50 for
delegate shall accompany the
dical and congregational delegate
tration blanks to Brotherhood
lquarters.

e 1950 Cedar Rapids convention
oved the following recommenda-

"That the executive committee of the Brotherhood of the ULCA should be requested and authorized to take all necessary steps and make all resulting recommendations to the next convention to clarify the meaning of the word 'members' in regard to the active synodical Brotherhoods and the right to appoint delegates at large, according to Section IV—Delegates—Item 1, sentence 1, of the By-Laws."

After carefully considering this matter, the executive committee of the ULCA Brotherhood at their annual meeting on July 14, 1951, unanimously approved the following:

"That the word 'members' appearing in Section 4—Delegates—Item 1, sentence 1, of the ULCA Brotherhood By-Laws be interpreted to mean 'dues-paying members of chartered congregational Brotherhoods' in computing the number of delegates at large from synodical Brotherhoods to the biennial conventions of the ULCA Brotherhood."

FOR OFFICIAL DELEGATE ONLY

sing date: Sept. 1) (Closing date: Sept. 1)

PACKAGE RESERVATION $10.00

udes your Convention Registration; Sat. Luncheon; Sat. Banquet and
mmunion Breakfast, $10.00

e ( ) Package reservation for myself @ $10.00.

e ( ) additional reservations for the banquet only @ $7.00 each.

send me ..... free reserved seat tickets for the Sunday afternoon rally.

osed find remittance in full, amounting to $..... to cover the above
servation.

e .....

t..... City and State.....

ch..... Pastor..... Synod.....

sing dates given above are dates they must be in The Brotherhood Offices)

l to ULCA Brotherhood, Market and New Streets, Bethlehem, Pa.

Education for Living

by EARL S. RUDISILL

What's Role Playing Good For?

ROLE-PLAYING is a rather new teaching method in Christian education. It is a form of dramatics, different from dramatization or pageantry, and with a purpose of its own.

It is an unrehearsed acting out of a human problem, social situation, or other dilemma, to present it to a group, to make its elements clear, or to render its solution easier. It places a problem before a group in such a way that they can examine it, take it apart, and test out the main ideas involved. In a study, for instance, of Luke 12:13-21 present-day situations of a similar type could be dramatized in terms of today.

In representing any character an individual lays aside hesitation or shyness and assumes the ideas and feelings of the persons portrayed. The player thus comes to understand the situation and he helps others to a similar understanding. The more the on-lookers identify themselves with the various characters the more will they realize that the issues have a number of angles. The role-playing enables people to see the facts, forces, and influences which favor or hinder the dealings of persons with persons. When all factors are revealed each one's weaknesses, virtues, hindrance and aspirations take on a differe color, and the way may be opened a just and wise solution of an issu Such portrayals open the way f groups to discuss alternatives, weig merits, and reach conclusions, at lea in a tentative way.

Like other methods of teaching th procedure is not suitable for any a all lessons, or situations suggested lessons. The character of a lesso along with other factors, strong suggests the kind of method whic will best bring it to a class. Rol playing, like panel discussions, pr jects, or directed study, will serve be if it actually fits a situation or mee a need.

The problems must be real one simple enough to be grasped by t group, lie within the capacities of t student-players, and have a stro appeal for the actors. The vario parts should be made clear before i dividuals are chosen to take the It is usually better to have the cla choose them than to ask for volu teers.

The setting for the playing of rol is usually simple. The readiness the class to observe the action is i

tant. Before the acting begins the der ought to be as certain as pos- e that the class understands what xpected of it. Some of the mem- s may observe one role mainly, reas others may keep a watch on approach, introduction of the blem, how the difficulty is dealt n, the worthiness of the suggested ution, and the effect of the whole ion of the class.

Discussion, following the acting, may be brief or prolonged. Sometimes the playing is but a brief introduction to a rather long discussion. The members of the class may place their own estimates upon what has been done. In most cases a class will not be able to arrive at a consensus. If they do not, they will have one or more problems to think about during the next week.

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onorary Life Memberships

PHARES G. BEER

Congregational Honorary Life Seretaries

THE UNITED Lutheran Church in erica has no strength that it has received from its Lord and Sav- r Jesus Christ or the local congre- ional members. Its officers, boards, mmittees, synods and conferences absolutely helpless without Christ l its members in the local congre- ions. Likewise the Brotherhood is olutely helpless without Christ l the members of the Brotherhoods local congregations. The Brother- od has been established by and ctions through its grass root mem- s. The members of congregational otherhoods unite to form synodical otherhoods, and the members of odical and congregational Brother- ods unite to form the Brotherhood the United Lutheran Church in America. This is clear from the third article of the constitution of the United Lutheran Church in America.

The congregational level of activity is basic in the work of the auxiliaries of our Church, but this does not mean that we do not need synodical, conference and general church auxiliaries for cooperative action and inspiration. The Brotherhood is not simply an auxiliary to foster United Lutheran Church in America projects, but has many and varied activities in its synodical, conference and local units.

Exactly as in our Church and the Brotherhood so the congregational activity in fostering Honorary Life and In Memoriam memberships is basic in the local church. These memberships usually have their source in the members of local churches and local

congregational Brotherhoods. It is vital then that every local Brotherhood have an Honorary Life and In Memoriam secretary to foster the giving in and to report such giving to the congregational Brotherhood. This person should also make the Honorary Life and In Memoriam presentations in the local organization. He should present all certificates, cards, buttons or pins.

While we have asked for the appointment of such secretaries we have been notified of very few such appointments. Those appointed to date with their addresses and congregations are:

New York Synod

Redeemer Church, Utica — Dart Everett, 9 Sherman Place, Utica, N.Y.

Pennsylvania Ministerium

Grace Church, Allentown — Jacob E. Hendricks, 806 Wyoming Street, Allentown, Pa.

Zion Church, Northampton—John P. Anthony, 1801 Lincoln Avenue, Northampton, Pa.

South Carolina Synod

Advent Church, Charleston — Harold Weber, 620 O'Hear Street, North Charleston, S. C.

St. John's Church, Spartanburg—John Caughman, Spartanburg, S. C.

Resurrection Church, Columbia — R. L. Gaffney, 4201 Blossom Street, Columbia, S. C.

St. Stephen's Church, Lexington—Carl Davis Caughman, Lexington, R. F. D. No. 4, S. C.

Texas Synod

Grace Church, Houston — P. L. Wahlberg, 816 Arlington Stre Houston 7, Texas.

If any names on the above list a incorrect or if additional names h long on this list will you please noti the author of this article immediatel May we again urge all congregation Brotherhoods to appoint Honora Life and In Memoriam secretaries a to notify us of such appointments.

Since the forms for presenti memberships appeared in the Ap issue of *Lutheran Men* we were ask to give a form for the presentation memberships purchased by indivi uals for themselves. We would su gest this for such a presentation:

N. N. The Brotherhood of —— Evangelical Lutheran Church grat fully acknowledges your cooperatio and help in your Church and in th work of the Brotherhood. We si cerely thank you for subscribing to Life Membership in The Brotherhoo of the United Lutheran Church i America and appreciate this fine co tribution to our cause. We rejoice i bearing testimony to your work i the congregation (and church counci choir, Sunday school, Brotherhood o other auxiliary). (We also feel ho ored by your endeavors in the co ference, synod, the United Luthera Church in America or designate boards and committees.) Receiv this certificate and card as an evidenc of our appreciation of your servic (give certificate and card) and wea this emblem (place button or pin as an evidence of our appreciation o your activity in our midst.

otherhood in Action

CHARLES F. BROBST

Do You Hear Poor Preaching?

SOME YEARS back someone sed a considerable stir in the lks of the church leaders by sug- ting a "Moratorium of Preach- ." The first inference is that aching is so inferior that it isn't rth the effort to listen. The ter contended that the pulpit lost its power.

No preaching is perfect. The rgy realize their ineffectiveness y too well. There's always room improvement.

Can laymen in the pews do any- ng to improve the preaching m the pulpit? If preachers ed to be personal they could ggest any number of ways by ich the laity could help them ach better sermons.

Ministers do not all have the ne abilities. Some find their n innate talents rather weak. ey must apply themselves more dently to study and meditation. ten the multiplicity of other du- s allows them too little time for mon preparation.

The man in the pulpit is human. hile he is the mouthpiece of the ly Spirit he has feelings and nitations. His spirit slumps with couragements and indifference ich he meets during the week and faces on Sunday. The laymen are largely responsible for these preaching handicaps. Naturally they can do something to improve the preaching; they can remove the obstacles.

The layman can help the preacher preach better sermons by assisting the pastor during the week. Many calls which the pastor makes could be made by laymen. Newcomers, sick, indifferent, lapsed, unchurched, could often be visited by laymen. The pastor could be relieved of much of the clerical work. Too many of our clergy become experts in the use of the mimeograph at the expense of better pulpit preaching. How few pastors have had volunteers offer themselves for such tasks.

Another way the laity can help is by being in the pew on Sunday, and getting others to occupy the empty seats. An empty church never produces good sermons. It's like the proverbial "wet sponge" that dampens enthusiasm and puts out the fire of inspiration. Expectant worshippers in the pew produce the same effect on the preacher as hungry faces around the family table on the mother. Growing

appetites are satisfied. No cook likes to prepare a big meal for a partially filled table, dull appetites or finicky eaters. When the whole family is present she will work her fingers to the bone to set the very best before them.

Men, try it! Get your commi tee on lapsed members, evangelism church attendance appointed. Fi those pews and see how much be ter sermons the preacher preaches

Boy Scouts

by GEORGE A. EICHLER

Twenty-five Scouts Receive Church Award

by EARLE W. BADER

THE LUTHERAN Committee on Scouting at its meeting in Minneapolis, Minnesota, on April 25, 1952, approved 55 applications for the *Pro Deo et Patria* award. Of this number, 25 were received from scouts in our ULCA congregations. The committee called special attention to the fact that 14 scouts in the above group are members of one ELC congregation in Grand Forks, North Dakota.

Special Projects

Among the noteworthy projects completed by these scouts in the fulfillment of their awards were the following:

Colleges of the United Lutheran Church—History of Augsburg Lutheran Church of Toledo, Ohio.—Model of the Immanuel Lutheran Church and map of the city of Holden, Mass. —History of the Batak Lutheran Church—Altar of a Winston-Salem Lutheran Church — History of the First Evangelical Lutheran Church, Findlay, Ohio—Map showing locale of higher institutions of learning Miniature church.

Applications for Award

The report of the committee in cates that 800 applications have be received since their previous meeti on January 25, including 70 appli tions from tenderfoot scouts. The tenderfoot applications were return by the committee because of the n ruling that requires that applica must have attained at least secon class rank. It is interesting to no that three of these 70 tenderfoot sco have already re-applied for the awa as second-class scouts. The comm tee feels that its position relative the second-class requirements f application for the *Pro Deo et Patr* award has certain basic values a also serves to further the troop a vancement program. The next me ing of the Committee on Awards scheduled for September 26, 1952.

The *Pro Deo et Patria* award is n a merit badge in scouting. It is a award of the church in recognition

itual achievement. The signifi-
e of the *Pro Deo et Patria* award
mphasized by the fact that Presi-
: Franklin Clark Fry will forward
ersonal letter of congratulation to
n of the 25 ULCA scouts who were
ored at the April 25 meeting.

The ULCA Boy Scout Committee
s with the president of our church
xtending their congratulations and
: wishes to the following scouts as
l as the 44 scouts who received
r *Pro Deo et Patria* awards earlier
year:

Donald G. Welsh, St. Stephen's Lu-
an Church, Washington, D. C.
Richard Borst, St. Mark's Lutheran
urch, Canajoharie, N. Y.
Carl Schoonmaker, Jr., Redeemer
heran Church, Kingston, N. Y.
Thompson Davis, St. Mark's Lu-
an Church, Palatine Bridge, N. Y.
John Vosburgh, St. Mark's Lu-
an Church, Palatine Bridge, N.Y.
John Adkins, Mt. Olive Lutheran
urch, Hickory, N. C.
Robert Poovey, Mt. Olive Lutheran
urch, Hickory, N. C.
Bobby Brooks, Augsburg Lutheran
urch, Winston-Salem, N. C.
Joseph Porter Platt, First Lutheran
urch, Findlay, Ohio.
Ronald Dale Gregg, Augsburg Lu-
an Church, Toledo, Ohio.
James Edward Walls, Fifth Lu-
an Church, Springfield, Ohio.
Leroy J. Cordrey, New Salem Lu-
an Church, Zanesville, Ohio.
Melvin Poling, Rehoboth Lutheran
urch, Baden, Pa.
Charles Slingluff, Rehoboth Lu-
an Church, Baden, Pa.

Ronald Fleeson, Rehoboth Lutheran Church, Freedom, Pa.

George Flickinger, Rehoboth Lutheran Church, Freedom, Pa.

Richard Slingluff, Rehoboth Lutheran Church, Freedom, Pa.

Raymond Eugene Gramely, St. John's Lutheran Church, Lewistown, Pa.

Robert H. Dietz, St. John's Lutheran Church, Mt. Wolf, Pa.

Herbert Klinepeter, Zion Lutheran Church, Penbrook-Harrisburg, Pa.

Leon Ubele, Bethel Lutheran Church, Philadelphia, Pa.

Donald R. Hassler, Alsace Lutheran Church, Reading, Pa.

Gerald A. Heere, Alsace Lutheran Church, Reading, Pa.

Albert W. Hill, Alsace Lutheran Church, Reading, Pa.

Marvin H. Schloder, Alcase Lutheran Church, Reading, Pa.

Our personal thanks and appreciation are due the pastors and scoutmasters who have so unselfishly invested their time and energies in developing the spiritual welfare of their youth through the religious scouting program of our church.

ATTENTION
BROTHERHOOD OFFICERS

Delegates to the Washington, D.C. Convention September 20-21, 1952 — must register at The Brotherhood Office, Market and New Sts., Bethlehem, Pa. prior to September 1, 1952. Complete and mail the official delegate registration blank on page 18. Do not delay!

Eight Honorary Life Members

Members and former members of Messiah Lutheran Church, Wesleyville, Pa., who have Honorary Life memberships in the Brotherhood, are: (front row, l. to r.) Walter Long, Clyde McFadden, John Davis, Paul Fackler; (back row, l. to r.) the Rev. Luther Fackler, V. S. Fackler, the Rev. Walter Koehler, pastor, and the Rev. Andrew Schilling.

Life Memberships and Full-Time Christian Service Wesleysville, Pa.

Honorary Life Memberships were presented, and a life-service plaque was dedicated last October on Brotherhood Sunday in Messiah Lutheran Church, Wesleyville, Pa., the Rev. Walter C. Koehler Jr., pastor.

The Rev. Luther Fackler, of St. John's, Highland, and the Rev. Andrew Schilling, of St. Peter's, Lancaster, Ohio, spoke on "Life Service."

Though Messiah congregation is only a little more than 30 years old, the following members and former members have entered full-time Christian service: Pastors Schilling and Fackler; Miss Elizabeth Fackler deaconess; Miss Sara Fackler, paris worker; Miss Beth Moreland, paris worker; Mr. and Mrs. George Beng ton, institutional workers, and Fre Riethmiller, institutional worke These young men are now preparin for the ministry: Ralph Erickso Northwestern Seminary; Jack Bellin ham, Philadelphia Seminary, ar George H. White Jr., Thiel College.

Other speakers at that service we V. S. Fackler, president of Messia Brotherhood, and Frank Hartma who presented the Honorary Li Memberships to the following me Paul Fackler, John C. Davis, V. Fackler, and Pastor Koehler.

Driven Into Division

Ministers are not called to be dictators, but shepherds. As shepherds they should loving lead the flock, not drive it. A driven flock will be a divided flock before long.

— From **"Called of God"** by Gilbert L. Guffin (Reve

"The Time for Talking is Past" Pittsburgh Synod Brotherhood Seeks 100 Volunteers

by WALTER C. KOEHLER

At the request of Dr. Donald Hous- the president of the Brotherhood the Pittsburgh Synod has appointed following committee which will et with a committee from the syn- ical Board of American Missions, " the purpose of promoting Home ssion work throughout our Broth- nood: Carl J. Rossow, chairman, R. Rychener, Dr. Herman Zeil, lward B. Moser.

This Brotherhood committee be- mes a part of the reorganization an, complete details of which have w been received by all Brotherhood nference presidents. In this plan ere are "marching orders" under nich we believe the men of the urch can now move forward "like mighty army."

It is not expected that the complete an can be made immediately effec- ve in every conference. It will take me to adapt it to the particular prob- ms of each conference. The search r the necessary manpower will not e completed overnight.

But we dare not delay. Therefore, e call for volunteers: men who are illing to give their talents and an onest portion of their *time* to a thrill- g man-size operation.

Instead of searching you out, will ou write your conference president nd tell him, "I'll help—what do you want me to do—and when?"

This word from you, and 100 oth- ers, will mark 1952 as the year in which the men of the church, through the Brotherhood, began a united forward attack to gain those objectives for our church which we have thus far only talked about. The time for talking is past.

Snapshots

DR. DAVID M. DELO, executive director of the American Geological Institute since 1949, was elected April 24 to succeed Dr. Walter Langsam as president of Wagner College, Staten Island, N. Y.

DR. FRANKLIN CLARK FRY, president of the ULCA, delivered the address at the 88th commencement of the Philadelphia Seminary on May 15, when his son and 20 other young men were graduated.

THE QUARTERLY meeting of the Washington, D. C., District Brotherhood was held on May 7 at Reformation Church, with the Rev. Robert E. Van Deusen speaking on the subject "Christian Influence on Legislation."

WITH ONE of the largest graduating classes in its history, Central Seminary, Fremont, Nebr., held its commencement on May 7 in Salem Church, and the preacher was the Rev. Paul C. White, D.D., director of religious education for the New York Synod.

MORE LUTHERAN missionaries are available in Europe, Scandinavia and America now than can be employed at the moment, it was reported to the Lutheran World Federation's Commission on World Missions at its meeting in Hamburg, Germany, early in April.

Can Christianity Survive?

Luther Now. By Hanns Lilje.

Translated by Carl J. Schindler. Muhlenberg Press. 190 pages. $2.25.

"Every indication points to the probability that the question of tomorrow will not be 'Catholicism or Protestantism?' but 'Can the Christian heritage be preserved?' "

That is the conclusion Hanns Lilje arrives at in his book *Luther Now,* which is a survey of the contributions the Reformation and Martin Luther have made to the modern era. The book also serves as a corrective to many wrong ideas concerning the Lutheran heritage.

From Dr. Lilje's viewpoint, the Christian era, inaugurated by Constantine, is nearing its end or has already passed—particularly in Europe. The church of tomorrow will be more like the early church, a missionary rather than a civilizing factor. Yes Christianity will survive, in the "little flock," which will draw inspiration from the Lord rather than from harmonious adjustment to the prevailing cultural pattern. "Church membership will become more a matter of personal choice than social custom."

The Lutheran Church has nothing to fear from any changes that may take place in the future, for she has never attached undue importance to institutional or organizational structure. "She will take her Bible, the Word of God, into the coming era; she will sing her hymns in a new age. The new experiences she will need—the firmer faith in a world beyond, the readiness to sacrifice and suffer, a more fervent charity—will not come as results of better human planning. They will come as divine gifts from God's hands, in answer to the church's prayers."

Dear Sir:

Just received my March issue of **Lutheran Men** and think there should be one in every home. I can never wait till the issue comes. Keep up the good work.

Arthur Heller

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No Tribute for Vatican Envoy

"Not one penny of U.S. taxpayers' money should be appropriated" for the maintenance of any kind of U.S. diplomatic relations with the Vatican, House Appropriations Committee Chairman Clarence D. Cannon (D.-Mo.) was told in March in a telegram from Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State (POAU).

George W. Perkins, Assistant Secretary of State for European Affairs, was reported by United Press on March 25 as having testified before a closed session of the House committee that a $70,000 appropriation would be needed to cover the salaries of six United States and four local job-holders, "and for the official residence expenses of a small mission."

Snapshots

BIBLE societies representing 25 nations launched in March a simultaneous appeal to ministers of all Protestant churches to take "immediate steps to recover, through exposition, preaching, private and corporate study, the understanding of the relevance of the Bible to the whole range of human life."

REUBEN C. Baetz, of Toronto, Canada, a veteran resettlement worker, has returned to Europe as assistant to Dr. Stewart W. Herman, head of the Lutheran World Federation Service to Refugees, with headquarters in Geneva, Switzerland.

FROM THE office of the Chief of Chaplains, department of the army, comes the report that in December there was a record attendance of 1,783,131 at services conducted by the army chaplains or visiting clergymen.

ON EXHIBITION at a recent meeting of the Brotherhood of Redeemer Church, Omaha, Nebr., were these old Bibles: a Livengood Bible of 1791, a Hallback family Bible of 1854, and a Sass Bible of 1869.

Parable of the Vacationist

Now it came to pass, as summer drew nigh, that Mr. Church Member lifted his eyes unto the hills and said: "Lo, the hot days come and even now are at and. Come, let us go unto the heights, where cool breezes refresh and glorious scenes await."

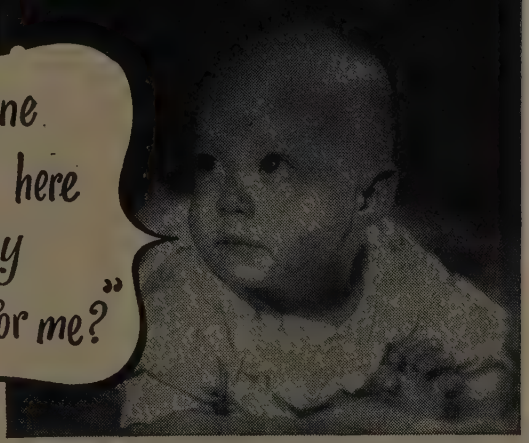
"Thou speakest wisely," quoth Mrs. Church Member. "Yet three or four things must we do before we go."

"Three things I can think of, but not four," responded Mr. Church Member. "We must arrange for the flowers to be watered, the chickens fed, and the mail to be forwarded, but the fourth eludes my mind."

"The fourth is like unto the first three, yet more important than all. Thou shalt dig down into thy purse and pay thy church pledge, that the good name of the church be preserved, and that it may be well with thee, for verily I say unto thee, thou hast more money now than thou wilt have when thou dost return."

And it came to pass that Mr. Church Member paid his pledge for the summer, and the treasurer rejoiced greatly, saying, "Of a truth, there are those who care for the Lord's work." And it was so.

—J. V. Jacobs, in **Christian Messenger**



"Is anyone around here doing any planning for me?"

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Yes there is. Two people particularly have your long-range future foremost in all their plans, hopes and desires. One thing they are doing is making their savings work for them and for you by investing in a Lutheran Mutual Life Insurance program, that will provide for your education and for the financial security so essential to your future success in life.

If you have failed to plan as yet, for the education and future financial security of your children, ask your Lutheran Mutual agent to present a program tailored to fit your own individual requirements.

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Editor's Page

For Men Only

I don't know how many women peruse this magazine. Ladies are always welcome to pick up *Lutheran Men* and read its pages — with one exception: this particular page in this particular issue is for men only.

For you see, men, it is rumored that women are more religious than males, and that women are dominating us.

This Week magazine recently published an article on "God in the United States," which disclosed the results of investigations on religion in this country. It claimed that women are definitely more religious than men. More women than men, said the writer, believe in God, go to church, have faith in prayer, "and so on down the line." Wide-scale studies in Britain, Europe, and the Orient, continued the article, have resulted in similar conclusions.

On top of this comes the news that Dr. E. J. Dingwall, British anthropologist who has been studying American womanhood for several decades, has been encountering difficulty in publishing his latest book in this country. It is not known whether it is the men or the women editors who have angrily turned him down. Anyway, Dr. Dingwall is rewriting his book into a more popular vein without altering his basic conclusions, thus hoping to make it more acceptable.

What is so objectionable about the book? The anthropologist claims that American women, in contrast to European women, are too aggressive, too domineering. In the days of the Pilgrims the American woman was really an equal of man, for she shared fully in the rigors of those first years in the new world, assuming her full share of life's burdens. That "premature" equality with men, however, soon progressed to "dominance" and as a result the United States today is a "matriarchy."

Woman's emancipation, says Dr. Dingwall, has brought her this satisfaction only: she now has enough money to visit psychiatrists at will. Some husbands also need psychiatric help, for there has been an upsurge in neuroses among men. Dr. Dingwall said that American women should pause to wonder why so many American soldiers marry overseas and so few soldiers of other countries do.

Now, do not be angry with me for reporting these items to you. I thought that you men might be interested in how others look at us. I have simply reported and made no comments.

But now for a few comments!

I disagree with the insinuation that women are more religious than men. It might be true that *more* women than men are religious, but that is not the same as saying that women are *more* religious than those men who are religious. In religion, a man can more than hold his own with a woman. Have not the outstanding religious leaders of the world been men?

If it is true that more women than men are religious, that is a challenge to every Brotherhood and to every

rch that needs a Brotherhood. Let make more manly efforts to get re men interested in the work of Lord. For the work of the Lord is an-sized job!

wish to make no comment on ether women do dominate men, or e versa. Let me simply say that, in church, men have a foremost role play, and they should be the *lead-*.

As long as the ULCA has a man as president, and the presidents of ods, conferences, and church coun- are men, it is safe to assume that, our church, men are expected to be leaders.

So why is it generally true that re women than men are interested the church? (It must be understood at these comments do not apply to any parts of the United States, and pecially to Canada, where *men and men* do go to church together and work together in the Lord's work.)

more women than men attend urch, what effect will that have on the local congregation's out- ok? If there are only women's or- nizations in a congregation, is that desirable situation? Will such con- egations tend to become women's ngregations?

I have no intention whatsoever of plying that a woman's point of view inferior to a man's, or that a wom- n's congregation would be inferior a man's, or that women cannot par- cipate in the work of the Lord.

But what about the *men*? Every ngregation should be a congrega- on of *men* as well as women. *And the men should be the leaders.*

That is why there is a Brotherhood. That is why every congregation needs a Brotherhood that will lead the work of the congregation, in all its phases.

When St. Paul counseled, "Let your women keep silence in the churches," he undoubtedly felt that men should play the *dominant* role in the church, and not necessarily an *equal* role only.

—Joseph B. Mohr

Excuses

(This item has been going the rounds. We can't resist printing it, too.) A pastor was asked why he did not go to the movies, and he gave an imitation of excuses people give for not going to church.

1. The manager of the theater never called on me.

2. I went a few times but no one spoke to me. People who go there aren't very friendly.

3. Every time I go they ask for money.

4. Not all folks live up to the high moral standards of the good films.

5. I went so much as a child, I've decided I've had enough of it.

6. The performance lasts too long. I can't sit still for two hours.

7. I don't care for some of the people I see and meet at the theater.

8. I don't always agree with what I see and hear and with some of the things they do.

9. I don't think they have good music at the theater.

10. The shows are held in the evening and that's the only time I have to spend with my family.

The Christian and Freedom

by EMMANUEL POPPEN

Author

The Rev. Emmanuel Poppen, D.D., L.H.D., was born in Ontario, Canada. He is a graduate of Capital University, college and seminary. He was the first vice president of the Joint Synod of Ohio, 1925-1930; the vice president of the American Lutheran Church, 1931-1937; president of the American Lutheran Church, 1937-1950; councillor of the National Lutheran Council, 1925-1950; a delegate and member of the secretariat, Lutheran World Convention, Copenhagen, Denmark, 1929; and a delegate to the Lutheran World Federation organization meeting, Lund, Sweden, 1947.

Editorial Committee

Arthur H. Getz, D.D., chairman; Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, S. M. Brock. Topics prepared under auspices of the American Federation of Lutheran Brotherhoods.

What Is Freedom?

IT IS DIFFICULT to answer this question, for there are many kinds of freedom. There is a spiritual freedom, for instance, but this study is to limit itself to civil freedom.

Freedom may be defined as the right of self-determination and choice, within the limits imposed by law and custom. But a look into our own home and that of our neighbor will be better than an abstract definition.

Let us suppose you are a farmer. At breakfast you tell your wife that you are going to drive to town to take a load of wheat or corn to market,

Aims

1. To foster a better understanding and deeper appreciation of freedom.

2. To persuade Brotherhood men to restudy the story of the winning and preservation of our freedom.

3. To arouse an awareness of the subversive forces threatening freedom, and of the best means of overcoming them.

4 To solicit active support in training the youth of our land, so that they may preserve their freedom and pass it on as a sacred heritage to future generations.

Suggestions to Leader

If the assignments suggested for this meeting were carried out, it would be well to start the meeting by having the lawyer or judge speak on the **Magna Carta** and the **Bill of Rights,** or the **D. P.** on conditions of freedom in America in contrast to conditions experienced in Europe. After these presentations the following facts may be briefly summarized as the basis for discussion.

ıd that you will look at a new trac- ır with a view to its purchase. Your eighbor starts on a trip to Canada ith his wife. He does not even need passport. Where else can such free- om be found?

You are free to start, trade, or sell business; to organize a club, society r church; to send your children to a arochial or private school instead of ıe public school; to read papers om foreign lands; or to start a new aper of your own if the local publi- ation does not suit you. You may end money abroad, buy foreign se- urities, and do hundreds of other ings that prove that our country is ill "the land of the free." You may ote as you please—for or against natters submitted to the voters at an lection—and you know that it is secret ballot. You may run for ffice, and if you are not nominated y one of the political parties you ıay run as an independent if there is sufficient number of petitioners to nsure you a place on the ballot.

You may go to Sunday school and hurch on Sundays. The church or ynod with which your congregation s affiliated may sponsor educational

Worship

Hymn: "Before the Lord We Bow"—No. 491 C. S. B., or No. 366 P. S. H.
Scripture: John 8:31-36
Free Prayer.
Special Music.
Hymn: "God of Our Fathers, Whose Almighty Hand"—No. 493 C. S. B., or No. 363 P. S. H.
Topic
Hymn: "Glod Bless Our Native Land"—No. 489 C. S. B., or No. 362 P. S. H.
Prayer, including the Lord's Prayer.
Benediction
Business.
Fellowship and Refreshments.

and charitable institutions, publish and sell Christian literature, promote missionary work at home and abroad —all this and much more—without anybody's special permission.

The limits imposed upon freedom by law are not tyrannical. They are meant to promote good order and preserve life, health, and security. There are certain rules which you and your family are glad to observe because they promote good order.

But have you ever tried to find out whether life is like that in Russia, Hungary, Bulgaria and other countries behind the Iron Curtain?

Threats to Freedom

Newspaper stories, editorials, interviews, reports of trials of Communists and their henchmen in our civil courts, radio broadcasts, posters, advertisements, and other means have been used to keep the menace of communism before the public and to unmask the subversive activities that endanger the American way of life.

The text and source book of communism is the *Manifesto* and *Das Kapital* (capital), by Karl Marx. The dominant figure of communism at present is Prime Minister Joseph Stalin, with headquarters in Moscow, Russia. In fact, orders and instructions for Communists in all countries are said to come from there. Like an octopus, which stretches out its slimy tentacles in all directions, communism infiltrates into many countries and aims at nothing less than world conquest. It is an outspoken and bitter foe of the Christian religion.

In the *Manifesto* of Marx this bat-

tle cry was sounded: "The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a Communist revolution. The proletarians have nothing to lose but their chains. They have a world to win. Working men of all countries, unite."

According to Stalin, the proletariat revolution must not wait until the proletariat constitute a majority in a country, but should take advantage "of any favorable international and internal situation to pierce the front of capitalism and hasten the general issue."

A generation ago most Americans considered communism a wild idea of some crackpots in Europe, especially in Russia. But today it has won over to its side persons in all walks of life, even college and university students and professors. The sad state of affairs in our civil and political life has been disclosed by the investigations conducted by courts and committees which looked into un-American activities. Surely it is time, high time, for a clean-up!

It would be erroneous, however, to consider communism the only foe of our freedom. There have been, there are, and there will be other foes. There was nihilism, anarchy, Naziism, and Fascism. Nazism and Fascism had this in common with Russian communism: they were, as Russian communism really is, an oligarchy, the rule of a few. Essentially they presented nothing new, but only revised form of the ancient Sparta order, which divided the populace in three classes: serfs or slaves; free men, with a measure of liberty but right to vote or hold office; and small ruling class, living in luxur

Everywhere communism uses th same foul means to gain control of country and its people; deceit, treac ery, intimidation, smear campaign persecution, bribery, and even mu der. To the socially and economicall submerged classes it makes gre promises, only a small part of whic if any, will be kept. A true Commu nist cannot be believed even unde oath.

The Bulwark of Freedom

Martin Luther wrote a famous boo *The Freedom of a Christian Man.* I it he pointed out that the Christian a free lord, and nobody's servant, faith; but at the same time love, whic grows out of faith, makes him a se vant in all things and subject to ever one.

We Lutherans go to the Scriptur for directives to regulate our life. W believe that Holy Writ is the sour of doctrine and the rule and norm life. In the King James translatio of the Bible the word *freedom* is use only twice (Lev. 19:20 and Acts 2 28). Elsewhere the word *liberty* used. For the sake of rhyme the sam word is used in the patriotic son "My country 'tis of thee, sweet lan of liberty." The Revised Standa Version of the Bible translates th Greek word as *freedom. Freedom* stronger and more resonant than *li*

y. But the two words are synonyms d mean the same thing.

Let us bear in mind that we are oking at freedom as Christians who ld the faith confessed by the Evan- ical Lutheran Church. And we do s, as the general theme for this ar's topics emphasizes as "respon- le Christian men." God has called out of fear and bondage into the orious liberty of his Gospel. Our sponse must be to use our freedom a way that is pleasing to him. This mpletely separates us from com- anism and all other subversive ovements which ignore, deny, and licule God's Word.

When communism seeks to gain ntrol anywhere its maxim is "De- oy the existing order! Use any eans necessary to do it!" Christian- , on the basis of the teaching of oly Writ, says, "Leaven society." t us cite a single example. Slavery wrong and has never been right. ne day a runaway slave, Onesimus, me to the Apostle Paul. The slave as a Christian, and so was his mas- r, Philemon. What did the apostle ? Did he approve the fact that nesimus had run away? Did he call other Christian slaves to do like- ise? No, he sent Onesimus back to s master, and wrote a letter on the ave's behalf to Philemon. The hristian love which each was to ex- cise toward the other replaced slav- y by brotherhood. Through the cen- ries which followed, the Christian eligion worked as a leaven in the ate, and by degrees brought about e abolition of slavery.

There is enough power in the Christian religion to overcome the world and all its evil. God waited four thousand years after the fall of Adam before sending his Son to redeem mankind. He sent him in "the fullness of time." God still bides his time. He humbled Pharaoh, Belshazzar, the Herods, and in our day Mussolini and Hitler. We need have no fear about Stalin. God will take care of him. But we must do our part, as God wants us to do it.

Wherever Christian missionaries have gone, through the centuries, old and young were taught to love God first, and then to love their neighbor as themselves. They were taught to treat others as they wished to be treated themselves. They were taught to respect and obey parents, masters, and the government.

In our own country, when new sections were opened to settlers and the pioneers moved in, there was at first considerable lawlessness in many places. Property and life were not safe. But when churches and schools were established there came order, safety, and freedom. The church has been and is a real bulwark of freedom.

On a highway just west of Springfield, Ohio, stands the famous statue of "The Pioneer Woman," holding her baby in one arm, and a Bible in her other hand. That is a part of the American way of life. The godly and law-abiding have made our country what it is, not the godless and law-defying.

American democracy is far from

perfect. It still bungles. It often puts the wrong man into office, enacts foolish and wrong laws, wastes the taxpayer's money, and allows graft and corruption to have their way for a long time. But it is still infinitely better than the kind of government most European countries have had. Over here we are still entitled to "life, liberty, and the pursuit of happiness."

If the people of other countries prefer communism to democracy, or if they like any other form of government better than what we have, it is none of our business, and we should not interfere. But we do not want other nations and their rulers to try to overthrow our government and ruin our country.

What We Can Do

In our churches we offer public prayer for our government each Sunday. In our family and private devotions we should also pray for those who rule over us. By precept and example, we should teach our children to do likewise.

We can live the kind of a life that we were taught by Christian parents, pastors, and teachers. We can remember that Jesus Christ redeemed us that we might be his, live under him in his kingdom, and serve him in everlasting righteousness, innocence, and blessedness. We serve him by serving men everywhere. They have been redeemed by him and are our brothers. They are to share our faith, our joy, our peace. Such endeavor will promote freeedom in all the world.

We can pray and keep on praying —fervently, unitedly, confidently, in Jesus' Name, for the coming of God kingdom and peace and good wi among men. That is the way to fre dom.

For Discussion

1. Does freedom mean that every one can do as he pleases?

2. What are some of the things w are free to do in our country, bu which are restricted in Iron Curtai countries?

3. Is communism a real threat t the American way of life?

4. What are some of the wors features of communism?

5. Why has communism appeale to under-privileged people? What i the lesson that we should learn fro this fact?

6. What is the basic difference be tween the approach of communism and Christianity to conditions whic they consider wrong?

7. In what sense is the Christian' use of freedom a response to his voca tion (call by God)?

8. Is it right for us to force ou way of life on other nations?

9. What are some of the thing Brotherhood men can do to promot freedom?

Suggestions for Action

1. Lay plans whereby the Brother hood may give more effective suppor to the local Boy Scout troop as a agency that lays foundations for free dom. If your congregation is no sponsoring a Boy Scout troop, tak the necessary steps to start a troop.

2. Lay plans whereby each membe of the Brotherhood may become a "big brother" to some boy of the

mmunity who needs such encour-
ement.

3. Participate actively in your
own Meeting," using it as an agen-
that will guard freedom. If your
mmunity does not have a Town
eting consider the advisability of
ablishing one.

4. Plan for effective participation
such celebrations as Flag Day and
dependence Day or their equiva-
t in Canada.

How Spend Time?
Assignment for the August Topic

We are all familiar with the statement, ime is money." It has been said, "If time is lly money, most of us waste an awful lot of ney."

here is no question about it, all of us have ne time at our disposal which is not re-red for doing the necessary things of life, h as earning a living, eating, and sleeping. We call this extra time **leisure time.** How do we spend it? There is, of course, a right and a wrong way to use leisure time. At the August meeting the topic will be, "The Christian and Leisure Time."

In preparation for the August topic, appoint committees to carry out the following assignments:

1. Consult three members of the Brotherhood to get their time schedules for that particular day when you interview them. Find out when they got up in the morning, how long they spent at breakfast, how many hours they worked, how much time they spent for lunch and dinner, what they did after work, when they expect to go to bed, and when they expect to arise the next morning. Compare the time schedules of the three men consulted. How much leisure time did each have, and how was it spent?

2. Examine the total fellowship and recreational program of your congregation (including schools and auxiliaries). Is enough emphasis being placed upon this program? Is it being stressed too much?

3. Survey the recreational opportunities available in your community. Are they sufficient in number and satisfactory in quality?

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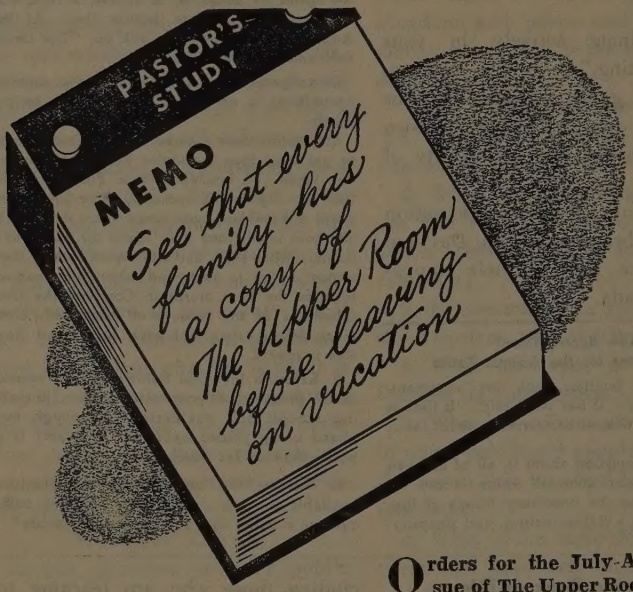

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The following National Lutheran Council bodies will hold meetings this month:

June 4-10, Minneapolis, Minn., 20th general committee of the Evangelical Lutheran Church (841,000 members).

June 10-15, Des Moines, Iowa, 93rd annual synod of the Augustana Lutheran Church (459,000 members).

June 11-15, Fargo, N. D., 56th ar nual conference of the Lutheran Fre Church (59,000 members).

June 17-22, Albert Lea, Minn., 56t annual convention of the United Evar gelical Lutheran Church (48,00 members).

June 18-22, Fairport Harbor, Ohi 63rd annual convention of Finnis Evangelical Lutheran Church or Su omi Synod (30,000 members).

(*continued from page 6*)

mns as a prelude, perhaps with
oper variations, before that new
mn is introduced.

3. Let the choir select new hymns
anthems from time to time, in con-
tation with the pastor.

4. Use hymn-stories in church
ool and in the bulletin.

5. In church schools and other
etings, learn to sing the hymns in
oper spirit. Singing too slowly
ds to sentimentalism; too fast, to
propriety and irreverence. Every
mn has its own genius, and its own
npo; there is no such thing as a
ymn tempo."

The Gospel strikes home to many
ough hymns. Regularly, we pray
d praise and thank and worship
ough hymns. They are worth more
ention than they often receive, be-
use they are all a part of "winning
en for Jesus Christ" and of nurtur-
g the faith.

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